

THE LIBERATOR
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WM. LLOYD GARRISON, EDITOR.

TERMS.

FOR TWO DOLLARS per annum, payable in advance—\$2.50 at the end of six months—or \$3.00 at the expiration of the year.

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REFUGE OF OPPRESSION.

EDITORIAL COWARDICE.

The following article we copy from the National Intelligencer, at Washington, a colonization paper.

We could not be ignorant that the publication, in our last, of the letter from a Representative in Congress on a delicate subject, would subject us to censure from some gentlemen, for whose character we have the highest respect, and whom we regard even as personal friends. In inserting that article, indeed, we did violence to our own inclinations; but we preferred doing that, to being subjected to the suspicion of a sordid motive by a refusal to publish it, under the circumstance that the author had a color of right to a place in our columns, when claimed on the ground of having been received the opportunity of delivering his sentiments in his place as a Representative of the People. We thought we were discharging a duty, though we knew we were doing it at some hazard.

To avoid, however, being ever hereafter subjected to the painful alternatives between which we had to choose in the matter referred to, we take this opportunity to declare that, henceforth, we shall consider it our imperative duty to exclude from our columns the discussion of the question of Slavery or Abolition, IN ANY SHAPE, except such as we may consider ourselves obliged to publish as Reporters of the debates of Congress. We make this engagement, for future time, with our readers, from a rooted conviction that such discussions in the newspaper, if they be not fraught with mischief which we ought not to voluntary agents in spreading over the land, are calculated to produce discord and dissension among those whose great interest it is to continue to dwell together in peace, concord and brotherly love!

FREE DISCUSSION.

The Amalgamators talk long and loud about free discussion, as if there was really such a thing in any decent community, in the sense they mean by it. In any Christian community, is a 'free discussion' of the principles of infidelity allowed, to corrupt the youth, undermine the public morals, and break the chain that binds man to his maker? In refined society, can the 'free discussion' of the vulgar and immoral be entertained with impunity? Who would allow Fanny Wright to use the privileges of 'free discussion,' and enter our female seminaries and lecture on the invalidity of the marriage contract? Who would allow a man who proclaimed death to be an eternal sleep to 'free discuss' his doctrine in our colleges and academies? Who would allow a blackguard to come into our families and corrupt our sons and our daughters with a 'free discussion' of the decencies of life? And what father can allow the Tappans and Burleigh to come into our towns and villages, and tell us to mingle ourselves, our wives, and our beloved children with those of the African race? Does not nature, decency and morality revolt at the idea of such 'free discussion'? Harrisburg Intelligencer.

FEROIOUS SPIRIT OF SLAVERY!
We earnestly invite a serious consideration of the slandering and disgusting proceedings at Washington, detailed in our correspondent's letter. The public mind of the South must be now prepared for concerted and decided action, or it will never be. Public opinion in the South would now, we are sure, justify an IMMEDIATE RESORT TO FORCE BY THE SOUTHERN DELEGATION—EVEN ON THE FLOOR OF CONGRESS—were they forthwith to SEIZE AND DRAG FROM THE HALL any man who dared to insult them, as that eccentric old show-man, John Quincy Adams, has dared to do. There are laws against incendiaries in the District of Columbia, HE SHOULD BE INDICTED. If the privileges of the House are to screen an Abolitionist, who holds concert with the slaves of the District, it is time that Virginia and Maryland should INTERFERE, AND PUT DOWN SUCH A NUISANCE AS CONGRESS MUST BE, upon their borders!

We can assure the Bostonians, one and all, who have embarked in the nefarious scheme of abolishing slavery in the south,—that *lashes will henceforth be spread the back of their emissaries*. Let them not return to Boston. They will NEVER RETURN TO TELL THEIR BRETHREN, BUT THAT SHALL EXPIATE THE CRIME OF INTERFERING IN OUR DOMESTIC INSTITUTIONS BY BEING BURNED AT THE STAKE.—New Orleans True American.

DESPICABLE HYPOCRIST.—The Washington correspondent of the Philadelphia Democratic Herald, in his ravings on the Texas question, says—

As to SLAVERY, God has sealed it with his ordination in nature, and his confirmation in Revelation: and may God confound those who from policy and political ambition would attempt to disturb the natural and established order of things! Confusion light upon your blood-thirsty ABOLITIONISTS! Confusion light upon all who oppose TEXAS, LIBERTY, and DEMOCRACY.

ABOLITION IN OHIO.
At Dayton, Ohio, the abolitionists announced their intention to hold a meeting in the Union Church, but such was the excitement throughout the town in relation to the subject, that the meeting was broken up, and the lecturer sent on pilgrimage with marks of wounds and bruises to recommend him as outlaw to the peace and harmony of society.—Pittsburgh Manufacturer.

SLAVERY.

(From the Quincy Patriot.)

LETTER FROM MR. ADAMS.
WASHINGTON, March 18, 1837.

To the Editors of the Patriot:

Sirs—an unwilling to occupy an undue proportion of the columns of your paper, and especially upon a subject which may be unwelcome to a large portion of your readers. The efforts of anti-slavery societies, prematurely to agitate and urge upon the Congress of this Union the exercise of their power for the abolition of slavery in the District of Columbia, have met with no favor in Quincy, and with very little in the Twelfth Congressional District in Massachusetts. Far from favoring them myself, if there in any part of my conduct as a public man, upon rigorous self-examination, has been less satisfactory to my own deliberation than my crime must be, that I had in my possession a petition from Slaves, praying for that they themselves most ardently desired—namely, my expulsion from the House, if I should persist in presenting abolition Petitions. The fact was so—but the ludicrous position into which they intended to bring me to the bar, to receive the censure of the Speaker, they must amend their Resolution, and then intimated to them, that their specification has been less satisfactory to my own deliberation than the rest, it is the disconveniences that I have invariably given to all petitions for the abolition of slavery. I have never even favored the Colonization Society, the professed object of which, at least when levying contribution upon the benevolence and humanity of the North, has been the ultimate abolition of slavery. I resisted to the utmost of my power, the concession of the right of search for slaves, stipulated and then rejected by our slaveholding statesmen, in negotiation with Great Britain. I protested with earnest sincerity, against that most absurd and inconsistent law which makes slave trade piracy, punishable with death, for bringing a slave from Congo to Charles-ton, South Carolina, and a lawful trade to be maintained and defended by this nation, even at the expense of a war with Great Britain, for carrying the same slave from Charleston to Bermuda, or the Bahama Islands. All my political opinions, concerning the abolition of slavery and the slave-trade, have been so far from partaking of enthusiasm, or overzeal, that if there has been any error in my conduct upon the whole subject, it has been that of attending too far those obligations contracted by the bond of our national union, which restrain the states of the confederation and their citizens, from the indulgence of those fervent aspirations for universal emancipation, and the extinction of slavery upon earth, congenial to the history of our country and to the progressive improvement of man.

But the gentlemen from the South were not to be so appalled. They very justly thought that this was no joking matter. Mr. Thompson of South Carolina now thought my conduct worse than he had thought before—and instead of one Resolution, was now prepared to offer three.

1. That the Hon. John Q. Adams, by an effort to present a petition from slaves, has committed a great contempt of this House.



THE LIBERATOR.

VOL. VII. OUR COUNTRY IS THE WORLD—O

BOSTON, MASSACHUSETTS.]



R COUNTRYMEN ARE ALL MANKIND.

NO. 16.

[FRIDAY, APRIL 14, 1837.

proposed amendment, and left them in the possession of the field.

And thus my crime of giving color to an idea, was bandied about among the gentlemen from the South, till two of the slave representation themselves, men of intelligent minds and of intrepid spirits, fairly revolting at the senseless injustice of all these resolutions of censure upon me, dared to come out and declare their resistance to any resolution of censure upon me, for what I had done.

The first of these was Mr. Robertson of Virginia—who thought indeed my course in persisting to present abolition petitions very offensive; and my avowal that I did believe slaves to possess in any case a right to petition, an aggravation of all my preceding offences—but who could not consent to join in trampling under foot the freedom of speech of the members of the House.

3. That the Hon. John Q. Adams receive the censure of the House for his conduct referred to in the preceding resolutions.

Here you see, instead of one crime, I had committed two—first, by an effort to present a petition to the House, which was a great contempt of the House.

Secondly, by creating an impression, and leaving the House under it, that the petition was for the abolition of slavery, when he knew that it was not, this was trifling with the House, and for these crimes I was to be censured. An effort to present a petition, a great contempt of the House!

Creating an impression, and leaving the House under that impression, trifling with the House.

In the annals of Parliamentary deliberation, were such offenses ever heard of before? Where, but in an assemblage of slave drivers and slaves, would you have believed that such resolutions could be offered and entertained and discussed hour after hour?

Yet there they stand, recorded on the Journals of the House of Representatives of the United States. They consumed all the remnant of the day. The gentlemen from the south had all the argument to themselves, and went on creating impressions and leaving the House under them, till an evening twilight came on. Mr. Cabrera told them that he was himself a native of a Southern State, and held the abolitionists in propria abomination. That he did at first intend to vote with them for censoring me, but discovered that the petition was not for the abolition of slavery but the reverse—it was evidently a hoax, played upon me by a Southern man; and that night he was members in the House who knew something about it. That I, to be sure, had been very troublesome by presenting so many abolition petitions; but I had made amendment for that by declaring my opinion against the abolition of slavery in the District of Columbia, and more than five years since he had heard me say that the remedy was worse than the disease. The gentlemen from the South were exasperated by these cool and cutting sarcasm, exasperated by the Chairman of the Committee of Ways and Means, till he was called upon for personal explanations. Some of them were for transferring the resolutions of censure for trifling with the House, from me to him; and some for joining him with me as an accomplice in the offence. In this temper the House adjourned; not a word having been said by me, or by any one in my behalf, since the new batch of censorial resolutions had been brought forth. Towards the close of the day, Mr. Haynes, the gentleman who at first did not know, whether it would not be giving too much importance to a petition from slaves to object to receiving it, moved as an amendment to the three resolutions of Mr. Thompson, the following.

Resolved, That John Quincy Adams, a representative from the State of Massachusetts, has rendered himself justly liable to the severest censure of this House, and is censured accordingly, for having attempted to present to the House upon me, censures three days of the time of the House upon me, censures three days of the time of the nation, and then sustained a signal defeat.

But the suppression of all petitions for the abolition of slaves was not abandoned. I have been compelled repeatedly to address all my constituents, in justification of my own conduct, and to give them warning of the designs which are impending over the exercise of their most precious rights. I have again asked the publication in your paper of the enclosed address, and of another by which it is to be followed. I may perhaps desire to publish also in your paper an address to the petitioners, in other parts of the Commonwealth and Union, who thought proper to commit their petitions to my charge; but of this hereafter, and as may best suit your views, views of this hereafter, and as may best suit your views.

I foresaw what the fate of their petitions would be, and resorted to your paper to give them notice of it. I had then no anticipation that it should so soon be put upon my hands defense against charges of felony and treason, for the exercise of my rights as a member of the House. This soon after occurred. A series of seventeen resolutions, all having for their object a vote of censure by the House upon me, consumed three days of the time of the House upon me, and then sustained a signal defeat.

And this resolution came on the next morning, immediately after the reading of the Journal, and its correction, which was amended at my motion.

The question before the House was thus much simplified, and my crime now consisted only in attempting to present to the House a petition from slaves. But Mr. Jenifer, a very spirited slaveholding gentleman from Maryland, who had taken the floor at the close of the session of the day before, now announced that he wanted more specific information, before he should vote upon this resolution, and in something of an overbearing tone, called upon me to decide whether a statement in the Globe of that morning of what I had said the day before, was or was not correct, or whether I had attempted to present a petition from slaves. I answered his inquiry without delay; by stating that I had made an attempt to do so.

And this was the last flicker of the flame which had burnt so intensely for nearly two days. Mr. Robertson's speech had broken the spell of slaves holding firmly into which they had been constantly striking and lashing one another against the north and against the abolitionists, and against the North. To cover their retreat, Mr. Bynum of North Carolina, one of the warmest champions of the South, after a long and bitter speech, moved as a substitute for Mr. Waddy Thompson's third modification of his resolutions, the following.

Resolved, That any attempt to present any petition or memorial from any slave or slaves, negro or free negro, from any part of the Union, is a contempt of the House, calculated to endanger the Union, and offend the slaves, with the dignity of the body, and the member guilty of the same subjects himself to the censure of the House.

Resolved, further, That a committee be appointed to inquire into the fact whether any such attempt has been made by any member of the House, and report the same as soon as practicable.

The whole doctrine of *contempt*, as borrowed from the practice of the British Parliament, is a law of tyranny, in which the House is at once accusor, party, judge, and executioner. Mr. Bynum's resolutions improve upon this system, by adding to these complicated attributes of the House, that of a retrospective legislator. Mr. Bynum proposed all mention of direct censure upon me, but he dropped it, exposed his fact to be a contempt of the House, that no one before had even dreamt of.

And thus my crime of giving color to an idea, was bandied about among the gentlemen from the South, till two of the slave representation themselves, men of intelligent minds and of intrepid spirits, fairly revolting at the senseless injustice of all these resolutions of censure upon me, dared to come out and declare their resistance to any resolution of censure upon me, for what I had done.

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UNCLE SIMON'S EASY CHAIR.

No. XIV.

Quis tolerat Gracchus de seditione querentes?
Quis curam terris non miscet mare et eolo?
Si per dieplacit Verri! homicida Milionum!
Clodius accuset manus! Catilina, Cetulogum!

JOURNAL.

MR. EDITOR,
In my last communication, I alluded to the fact that nearly all the States usually called non-slaveholding or free States are as truly Slave States as Virginia or South Carolina. In several of the States, north of the Potowmack, slaves can be and are held by laws, which are sanctioned by public opinion. Till, therefore, a change in public sentiment produces a corresponding change in these laws, we are justly liable not only to the bitter sarcasm of the poet, but to the pointed rebuke of the apostle. Thou therefore, which teachest another, teachest thou not thyself? Thou that preachest, a man should not steal, dost thou steal?

Throughout the Middle and Eastern States there are no remarks more common than these: Why do you agitate the subject of slavery at the North? There are no slaves here. Every body is opposed to slavery here. Why don't you go to the South? Such questions evince great ignorance in those who make them; but prove conclusively that much, very much, remains to be done at the North, and the beam cast out of our own eyes, before we can see clearly to cast out the mote of our brother's eye. The pro-slavery spirit here must be entirely eradicated, and our laws correspond with a renovated public opinion, before truth at the South can have free course, run and be glorified. What think you, would have been the effect of George Thompson's abode in this country, had he dared to visit us, prior to the abolition of slavery by the British Parliament? The effect, which he here produced, was not wholly owing to the soundness of his principles, and the soul-stirring eloquence with which they were uttered, but to the fact that he came as the representative of a great nation which had abolished slavery, and whose example was in accordance with the principles of liberty. This gave "edge and point" to all he spoke or wrote; and without it, his mission would have been the object of scorn and ridicule, and his labors useless.

It is as true in morals as in philosophy, that no stream can rise higher than its fountain. No person, therefore, can reasonably expect that either the colonists or the missionaries at Liberia, can be very successful in Christianizing the natives, or abolishing the slave-trade, so long as they are the representatives of slaveholders and slaveholding professors, who justify slavery from the Bible, and whose example is an open violation of the first principles of Christianity. Till the fountain is purified, the stream must be corrupt; and it is then no wonder that the poor African, when urged to embrace the doctrines of Christianity, replied in the honest simplicity of his heart, "Me too good a man to be a Christian"—because, if the slave-trade and slavery are in accordance with the doctrines, and justified by the principles of Christianity, his conversion would only make him worse.

But to the point. Let us for a few moments glance at the condition of Pennsylvania, see what she has done with respect to slavery, and what she is in duty bound to do, before she can exert a tinge of that influence, which, from her position, her wealth, and her immense moral power, she is capable of exerting, and which must be put in requisition.

Whoever has attentively examined the subject of slavery in this country, must be well aware, that the principles of civil and religious liberty were never more thoroughly discussed, and the inalienable rights of all persons, without distinction of color, never more obvious, and the duty of abolition never more apparent, than during "the times that tried men's souls," from 1770 to 1792.

During that period much was written and printed, and more said, throughout the country, on the subject of emancipation, and the right of slaves to freedom, and the gross and wicked inconsistency of holding them in bondage. In 1770, an action, brought by the slave James, against his master Richard Lechmere of Cambridge, was decided in favor of the plaintiff, who was thereby declared to be a freeman. In the same year Wm. Rotch of Nantucket, confident that no law of the colony justified slavery, received on board a vessel called the Friendship, commanded by Elihu Folger, a young man by the name of Prince "Boston," held as a slave by the heirs of Wm. Swain; and at the termination of the voyage, paid this young man his proportion of the proceeds. In the mean time, his reputed master, John Swain, brought an action against the captain in the Court of Common Pleas at Nantucket, for the recovery of his slave; but the jury returned a verdict in favor of the defendant—and the slave was manumitted. Swain appealed from this decision to the Supreme Court at Boston, but, discouraged by the feelings of the people, never prosecuted the appeal. After these decisions, many persons manumitted their slaves, many slaves emancipated themselves, and several towns passed votes abolishing slavery within their precincts. Many other slaves in Massachusetts brought actions against their masters, between this time and the revolution, and were uniformly successful. "These decisions furnish undoubted evidence of the sentiments of the people, and are entitled to the remarkable praise of having anticipated that decision of Lord Mansfield, which forever put at rest that great question in England." By these decisions, slavery was virtually abolished in Massachusetts, prior to the formation of the Constitution in 1789.

In 1774, the venerable Moses Brown not only manumitted all his slaves, but gave them "just and equal" wages for their past services. In the same year, the Pennsylvania Abolition Society was formed, and was called "the Society for the relief of Free Negroes unlawfully held in Bondage." The constitution bears the names of Thomas Garrison and 33 others. In consequence of "the national commotions," there was no meeting of the Society from Nov. 27, 1777, till Feb. 19, 1784, in which year Dr. Benj. Rush became a member; in 1786, Tench Coxe, and in 1787, Dr. Franklin and his son, Temple Franklin, were admitted. In that year, the Society was enlarged, and was called "the Pennsylvania Society for promoting the Abolition of Slavery, and the Relief of free Negroes unlawfully held in bondage," and Dr. Franklin was chosen President. During the interval from '75, to '84, viz., in March 1, 1789, the General Assembly of Pennsylvania passed "An Act for the gradual Abolition of Slavery," by which the power to take and enslave for life all children of slaves, "born from and after the passing of the act, was taken away, extinguished, and forever abolished;" but that such persons shall be deemed to slavery only till they are 25 years of age! "Pennsylvania did not then emancipate, nor has she since emancipated a single slave by law." Even those born after the date of the act were, as we have seen, subject to a long and tedious servitude; and reduced as the number of slaves must have been by the shafts of Death, the great Emancipator, from 1789 till 1837, the Legislature of this State would undoubtedly now reject by a very large majority, any bill for the abolition of slavery, should such a bill be reported, though there are at the present time not 100 slaves legally held in the whole State. In the winter of 1825—6, a bill for the total abolition of slavery was laid on the table. Three efforts, Feb. 17, Feb. 20, and March 2, 1826, were made to procure it even a consideration, which were negatively by majority of 57 to 22—33 to 25— and 62 to 31.

The assertions, therefore, of Gov. Ritter, in his last excellent message, that "opposition to slavery at home has, by the blessing of Providence, been rendered effectual"—that "Pennsylvania has expelled the evil from her own borders"—and that "this just doctrine" (act of 1789) "was through a long course of years adhered to and professed, till slavery ceased in the State," are not correct. Slaves are still to be found in the land of Penn, and if the census of 1830, was accurately taken, the number of slaves had nearly doubled from 1820 to 1830. That census, however, was not correctly taken. Great mistakes were made, not only in the census of that State, but in that of other States, whether by ignorance or design, it is unnecessary to inquire. The probable causes of this mistake, the remedy for the evil that really exists, and the obligations, which the State Anti-Slavery Society are under to apply an adequate remedy, will be the subject of my next number, together with such remarks and allusions as the subject may suggest. I hope, Mr. Editor, that my readers will have patience, and remember that old men must take heed to the old adage, "festina lente," make haste slowly.

MEETING OF UNIVERSALISTS.

MR. GARRISON:—An adjourned meeting of the Universalists of Boston and vicinity, was held at the Anti-Slavery Hall, Thursday evening, April 6. The chairman being absent, Rev. D. B. Harris was chosen for the evening. A very respectable number were present, some from a great distance. The meeting was addressed by gentlemen from Boston, Roxbury, Cambridge, Lynn, and Dover, N. H. Letters were read from persons abroad, expressing their hearty approbation of our object, and their determination to render every assistance in their power, to carry it into effect. After an interesting discussion, it was voted unanimously, to form an association for the purpose of establishing a paper. The association is to consist of one hundred members, or more, each member to become responsible for a certain number of subscribers. A committee of twelve were chosen to take immediate measures for the formation of the association. A committee of three were chosen to correspond with persons at a distance, and obtain their co-operation. The following resolution was then offered by Rev. Mr. Harris, and supported by him in a very eloquent, impressive, and appropriate speech:

Resolved, That Universalists, as a christian sect, have no reasonable excuse for withholding their aid and influence from the cause of immediate emancipation.

In consequence of the lateness of the hour, the resolution was laid upon the table, to be taken up and discussed, with others that will then be offered, at an adjourned meeting, to be held at the Anti-Slavery Hall, on Thursday evening, April 20th, at 7 1/2 o'clock. All persons of either sex, interested in the subject of slavery, are respectfully invited to attend.

There is but little reason to doubt, that we shall succeed in our endeavors to establish a paper. Almost every day brings with it some account of the progress of anti-slavery principles among Universalists, and their desire that such a paper as we contemplate, should be established. Were it not that the *presses* and *popularity* of certain persons in this neighborhood are much more easily affected than their *conscience*, we should have probably, but little opposition to contend with; but so long as people act from motives of *worldly policy*, rather than from *christian principle*, we shall doubtless have to row hard, in order to stem the current. Strange as it may appear, the greatest opposition that we have to encounter, is from certain *Universalist clergymen* in this vicinity, who, of all persons, should be the most active in the cause of emancipation!—To discuss the subject of slavery, they tell us, "will divide the order"; which, if true, is the last reason that should be offered by the professed ministers of Jesus Christ, for what concord hath Christ with Belial? What union hath the church of God with a harlot? But that it will divide the *church*, is a mere *hypothetical* *presence*. It is made by such persons as the Rev. Thos. Whittemore, and the notorious Albert A. Folsom, and their satellites—persons who do not hesitate to neglect the sacred duties of their office, to engage in the unwholesome machinations of party, and in the arena of political strife!—We who are *Priests* and *Pharisees*—*Hypocrites*! for ye seek the approbation and applause of men, rather than the smiles of an approving conscience, and the approbation of your God! We unto you, *Pharisees*! for ye trumpet forth your great *benevolence*, and your *boundless love*, while you refuse to plead the cause of millions of your countrymen, in both temporal and spiritual language, and treat with scorn and contempt those who are striving to "undo the heavy burdens, and let the oppressed go free!"—But the opposition will not avail anything. The people are coming to the rescue,—determined to assert and maintain the *Rights of man*! Their names will be held in grateful remembrance, while those of *tyrants* and their abettors shall be covered with shame and infamy!

P. H. SWEETSER, Secretary.

LITTLETON SOCIETY.

In Littleton, on the 9th of March, at the Congregational meeting house, after an appropriate prayer offered by Mr. Myron N. Stearns, student of Brown University, and a lucid and stirring address by the Rev. Mr. Grosvenor, an Anti-Slavery Society was formed, which now numbers eighty-two;—after which, the society proceeded to the choice of officers.

The following gentlemen were chosen:

Dea. James Kimball, President; Dea. Jonathan Pierce, vice Pres.; Nahum Harwood, Secy.; Mr. Calvin Blanchard, Treasurer; Messrs. Thomas Hartwell, John M. Hartwell, John Kimball, Nathan Hartwell, and John Blanchard, Counsellors; Thomas S. Tuttle, Auditor.

Owing to the inclemency of the weather, the audience was not large—notwithstanding, it was larger than could be reasonably expected, but those who were present, listened with marked attention while the speaker discussed the subject of slavery, and poured forth his eloquent appeals in behalf of our long neglected, afflicted colored brethren.

The people of Littleton have not been among the first to form themselves into a regular organized body, to oppose the prevailing spirit of tyranny, and espouse the cause of the oppressed. Among the numerous interesting publications sent out by the Anti-Slavery Society, few found their way to this place, and those were read by few. They however, awakened a spirit of inquiry, and the tale of wrong and outrage, committed against a class of our citizens whom God has honored with the same marks of real dignity, and of being "his offspring" as ourselves, enlisted their sympathies and exertions on the part of injured and suffering humanity.

The leaven thus introduced into the community, has continued in its silent operations to change the deep-rooted and long continued opinions, so prejudicial to the colored people, until a respectable number are willing to espouse the cause of the weak, to maintain a firm and unyielding stand against every attack upon liberty, and to raise their voices against every species of legalized oppression.

The course pursued by the "Northern fanatics," as they are opprobriously styled, owing to the irritable nature of the South,—has caused many to oppose their movements, lest the union which has hitherto existed between the North and South should be broken up.—It would seem from this, that provided there was danger of dismembering the union, they preferred the name of a large & virtuous nation—"to go with the multitude to do evil," than to stand among the noble few who appeal to the oracles of the Eternal Lawgiver, and by which they are to regulate their conduct towards their brethren.

It appears difficult to conceive what other course could be taken, to arouse the dormant sensibilities of the nation to the crying sin of slavery. When an individual falls into sin, truth must be employed to restore him to the path of virtue; when a nation is overtaken in guilt, the same mighty instrument must be brought into operation. If she refuse to hear and attend, when addressed in mild and conciliatory accents, her attention must be aroused by the pangs of an awe-inspiring thunder—her guilt portrayed in characters that burn—and her eye directed in the theatre of action, when a great and mighty nation shall tremble to its centre by the visitations of the Avenger of the oppressed.

The agitation of this topic has presented to the nation a mirror, in which the true character of this nation is reflected. Hitherto it has been known only as the land of liberty—an asylum for the oppressed. Whenever its name was carried on the wings of the wind, it became synonymous with that of justice; and its banner seemed to wave in proud triumph over the ruins of tyranny. But this nation is now stripped of this mocking exterior, and stands out before the world in all the odiousness of a vile hypocrite.

It cannot be concealed, that two and a half millions of subjects groan beneath an oppressive bondage, hardly preferable to death itself. It cannot be concealed, that those who have dared to call in question this glaring work of iniquity, have been stigmatized with the appellation of *fanatics*; that the mail has been rubbed, to prevent the circulation of truth; that the rabble, as they were gradually unfolded in the infancy and childhood, the youth and mature years of Jesus of Nazareth. She only smiled with a parent's joy upon the bale of Bethlehem—the only gazed with a parent's grief upon the Cross, where hung her son, her precious son, who offered up his life as a sacrifice for the sins of the whole world. To a woman, too, first appeared after his resurrection. It is, then, the Prince of Peace has conferred such high and special tokens of regard upon her. Her soul ought not to aid in spreading far and wide those principles, by which he was pleased to designate his aims; as though in them were contained the sum and substance of that holy religion, whose portrait was so beautifully drawn in his daily life and conversation among

sprites of the force arrayed against it. Truly, it is the Lord's doing, that their counsels have tended to promote the cause they sought to overthrow! In the midst of the fires, with which they have surrounded the advocates of mercy and justice,—there has appeared the form of the "seventh," which has destroyed the power of the devoting element upon its intended victims, and turned it with a seven-fold fury upon the *enkindlers*.—These things, which seem to indicate the approbation of heaven, should, we think, encourage the hearts of those who plead the cause of the poor and oppressed, and afford some hope that, by timely resumption, the tremendous judgments which must inevitably fall upon a nation continuing the accursed practice of trafficking in human flesh and souls, may be averted; that the deadliest speculation ever sanctioned by law, the swept from the land; that the confused clanking of the captive's chains, and the orator's noble strains on liberty, the more joyful in harsh discord at the capital;—and that every citizen may, without blushing, say, "This is my country,—a land of freedom,—of justice,—and of virtue."

With feelings of Christian regard, I remain,

A. E. GRIMKE.

P. S. In Gospel freedom and love, allow me to remark that *intellectuals* alone, cannot qualify any individual for membership in your *christian Society*. "Wisdom is the principal thing."

BOSTON, June 22, 1836.

To the Ladies of the Olive Branch Circle.

DEAR LADIES:—I have been absent fifty miles in the country for several weeks past, and when I came to the city to-day, I found your letter awaiting my arrival. I am obliged to you for this kind testimonial of your regard, and most cordially sympathize with you in the objects of your Society. For several years past, I have been growing more and more opposed to every form of violence, and more desirous of being myself divested of the spirit of retaliation, whether in word, or deed, or inward thought.

The maxims of expediency, which justify us in injuring others, to prevent them from injuring us, have nothing in common with the precepts of Him, whom the Spirit descended in the likeness of a Dove, and to whom we lift up the aspirations of our hearts as the *Lamb* of God.

The propriety of woman's influence, to extend the gentle and blessed principles of peace, cannot be questioned, even by those who doubt the propriety of such influence upon all subjects worthy the attention of rational and immortal beings.

A German friend of mine, keenly sensitive to music, once entered a church where the singing was discordant to a painful degree. Being unable to close his ears as readily as his eyes, he thought at first, that he must rush out of the building. But, presently, he distinguished the voice of one female singer, who kept perfect time. She made no effort to sing loud, so as to drown the voice of others—neither did she appear at all embarrassed or *besieled* by their noisy discord; but she kept on, singing patiently and sweetly, and before she had finished the tune, her companions, one after another, unconsciously yielded to her quiet influence, and kept perfect time.

In this little incident, I saw shadowed forth the means by which the world is to be regenerated. Keep on, dear ladies, singing patiently and sweetly, and the time will assuredly come when all discord shall cease.

"Speed on the blissful hour,
When chains and stripes shall cease,
And resounding millions own thy power,
Triumphant Prince of Peace!"

Very respectfully and gratefully your friend,

L. M. CHILD.

OUR LEGISLATURE.

MR. EDITOR:—In the Liberator, of last week, were a few complimentary remarks respecting the course pursued by our Legislature, in regard to slavery and the right of petition. At that time, I had full confidence that the House of Representatives would sustain the liberal and elevated position assumed by the Senate, and concur in the amendments made to the original resolutions adopted by the house; but, subsequent action on these resolutions by the house has shown that my confidence in their patriotism and firmness was in some measure misplaced, as the house have voted to non-concur in the amendments made by the Senate. I regret this decision, as the amendments were of vast importance; and the time has now arrived when Massachusetts should clearly and fully declare her views upon this question. This, I am confident, she would have done the present session, had not a few timid and cringing Boston editors excited their fears, and made strenuous efforts to suppress an independent avowal of their *real opinions*.

The Legislature, however, have nobly in passing the resolutions they have, it is taking strong ground, and we have every reason to believe that another year will witness the passage of as strong, if not stronger resolutions, than those adopted by the State the present year. But, in order to effect this, the friends of human rights will need to rally around the Executive, and to Congress, to keep up the pressure of their demands. The *times* are propitious, and we have every reason to believe that another year will witness the passage of as strong, if not stronger resolutions, than those adopted by the State the present year. But, in order to effect this, the friends of human rights will need to rally around the Executive, and to Congress, to keep up the pressure of their demands. The *times* are propitious, and we have every reason to believe that another year will witness the passage of as strong, if not stronger resolutions, than those adopted by the State the present year. 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BOSTON.

FRIDAY, APRIL 24.

STATE OF THINGS IN BOSTON.

ours, that we are engaged in a death-struggle for our own. Do we value free discussion? Up then, and battle for it now! Go not to sleep for another half century, while the slave votes in Congress are doubling, and Calhoun's bill may be carried, whether we will or no. Sleep not to wake again in chains, which no force of ours can break. Do we value the right of petition? It hangs trembling in the balance—a little delay—let Texas be added to the Union—and the Constitution will be, what the South has called it, a blurred and tattered parchment. Do we value freedom for ourselves and our posterity?—Sleep on a little longer, and the republic will be matter of history;—we shall wake only to hear the commands of our Southern masters, and obey them.

Let no man say, this is exaggeration. Look at it. You tell us slavery has been dying, and but for our ill-advised agitation of the subject, would soon have been cold. The South tells a different story, if we may trust her politicians—but trust neither;

circumstances cannot lie: and what do they say? Dead is it? in the feebleness of extreme age?

How comes it then, if you but touch it, that it rocks this Union to its centre and base? Do the mobs, the excitement, the universal uproar, which the mere mention of it occasions throughout the land, speak of its weakness, and drawing to an end?

Does the desperate struggle with which the South cleaves to it, prepared to desert the Union, throw off its old moorings, launch on an untried sea, and risk shipwreck, rather than part with it—does all this look as if it were dying—and of no worth or interest to its friends?

But suppose it so. If, dying, it can do all this—of such be its death-struggle, what may we expect, if we sleep on, and let it revive and strengthen itself by the annexation of Texas—eating deeper and deeper into the Union? If, while those scarred in the battles of the revolution, yet linger among us, to inspire us with hope, and teach us the value of this Union, living monuments of the suffering with which it was purchased, we are afraid to touch the subject of slavery, lest we rend the nation asunder, how hopeless will be the struggle when time has fixed it deeper and stronger—made it more familiar to men's minds—woven it more intimately with the interest of the North—made it stronger than any form of government can ever be? The republic, in such a struggle, would sink, almost a willing victim, in its iron grasp.

But you say, only wait, and it will die away. Such was the argument when Missouri was added to the Union. How was its soundness shown by the admission of Arkansas? Does the South wish and mean to get rid of it? Then why ask for Texas? No, she means to strengthen herself in her blood-cemented citadel, and only throws this sop in our way, to keep us quiet, till she can safely laugh us to scorn: till, by an overwhelming majority in Congress, she can mould this government at her will.

The necessity of doing this work immediately is another reason why we ought to devote ourselves to the cause. If it be not done now, it may be that it cannot be done at all. Let the slave states increase, as they will do unless the North, this very year, puts her veto, without a dissenting voice, on the project, and our mouths are gagged, our hands fettered, they may perhaps never be regained: if the vantage ground on which we stand be quitted, who knows whether we shall ever stand here again? The enemy are in the citadel! Now, or never, we must rally. Leave the outposts to themselves, and save the standard, which already bows before the onset of the foe! The slave lifts up his fettered hands, entreating us to be speedy. While we linger, he suffers; while we go slowly and halting on, his day of life is closing—the moments are numbered by tears—every hour sends more and more to the grave—and for them the struggle is in vain.

We would have ourselves the joy of seeing this work accomplished. Before our eyes close, we wish to see the happy day, which shall proclaim liberty to the captive. If it be possible, let the shout of emancipated millions rise before his ear is dust, whose voice first waked the trumpet-note, which is rocking the nation from side to side. To him, (need I name him?) with at least equal truth may be applied the language of Burke to Fox: "It will be a distinction honorable to the age, that the rescue of the greatest number of the human race, from the greatest tyranny that was ever exercised, has fallen to the lot of one with abilities and dispositions equal to the task—that it has fallen to the lot of one, who has the enlargement to comprehend, the spirit to undertake, and the eloquence to support so great a measure of hazardous benevolence."

We should come up to this work with our whole hearts, because slavery is a sin, and its existence among us taints the whole atmosphere, corrupts the life-blood of the nation, and renders all its liberties insecure, by destroying the basis on which they rest.—because it is a national sin, and exposes us to the judgments of Heaven. He who sees nothing in the signs of the times, in the state of public sentiment, which the discussion of this subject has revealed, that leads him to doubt of the duration of our government, must be blind indeed. If, instead of being awakened on this subject, we had slept on till the struggle which roused us had been over for our own liberties against a foreign foe, does the state of the public mind seem to be such as might have been expected from a consideration of our history, which would have fitted us to act the part our fathers did? Have we those clear views of rights and privileges, which they had? Does the spirit of Otis, which dictated his argument against writs of assistance, live where he left his name? Does the slightest infringement of the freedom of the press, and the right of discussion, raise from all our hill-sides and valleys, the deep-toned murmur of implacable resentment? How would the first message of our present chief magistrate have been received by the patriots of '76? And what has made us to differ? Is slavery, then, so very distant and abstract a question, that we have nothing to do with it, when its blighting shadow reaches as far as Faneuil Hall, and chills the blood of the Puritans, till their sons cease to remember that it was liberty to think and speak as we pleased, which planted our rocky hills?

But slavery is a national sin—and I address New-Englanders, who believe that God judges the nations. How long may we linger, when his thunderbolts are already hot over our heads? How long may we sin as a nation, and yet expect not to suffer as a nation? Every other eye may have been closed to the cruelty and blood which have stained our escutcheon,—every other ear may have been deaf to the cry of the oppressed; but that eye which never sleeps, has watched the prosperity which grew fat on the tears and toil of the slave, that ear has listened to the sighing of the prisoner, and him who had none to help him,—and the arm of Omnipotence may even now be stretched out to avenge.

Of course, in urging that we should devote ourselves mainly to this cause, I do not mean that other objects of public benevolence should wither. They would not, even if we wholly deserted them. They are in vogue:—their streams are full—a thousand hands are willingly stretched out to uphold them. Ours is unpopular and opposed. So much the more reason why those who love it should labor mainly in its behalf. If, like the Levites of old, only our hands are permitted to touch the ark of civil and religious liberty, see to it that every man do all he can to bear it up safely, far above the waters of strife.

Our obedient servants,

DAVID DICKSON, D. D., Minister of the W. Church.
JOHN PAUL, D. D., Minister of the College Church.
ROBERT CUNNINGHAM, Minister of the College Church.
ROBERT S. CANDLER, " of St. George's Church.
ARCHIBALD BENKIE, " of Lady Yester's."
D. T. H. DRUMMOND, Minister of St. Paul's Episcopal Church.

George Thompson, Esq.—CORTELY APPROVING OF YOUR GREAT EXERTIONS IN THE CAUSE OF NEGROES.—I have just returned from Dr. Dickson's, to my own study, and am writing in full view of my responsibility to record "the truth," and the "whole truth." This is not the only "testimony" supplied by Dr. Dickson. On the 10th of February, 1836, the following requisition was forwarded to me, in consequence of which I gave a lecture from the pulpit of Dr. Dickson's church, to 3,500 of the citizens of Edinburgh.

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LITERARY.

[For the Liberator.]

MASSACHUSETTS.

Resolutions concerning the right of petition upon the subject of slavery, and in favor of the abolition of slavery in the District of Columbia, passed the House of Representatives in Mass. by a large majority, 378 voting in favor, and but 16 against. They were afterwards, almost unanimously, adopted by the Senate.

Well done, thou majestic old State! We thought thee content with thy ancient renown, Sollicitous only of ease,—but to day, Like the tempest-lashed waves of thy broad-sweeping Bay, Arousing in might, who hast won thee a crown, Upon which, not a monarch or earth can look down; When thy war-gotten laurels have grown out of date, This bright gleaming chaplet shall still mark thee great.

We wept for the ignoble deed, When thy trammelled and time-serving sons made a mock Of the ark of thy freedom, its altar and flame; When with craven and dastardly spirits, for gain, They cringed down, *Libertry's Cradle* to rock A brat, born of demons, the elf of the hook. The scourge, and the fetter;—when sons of the freed Sold themselves to be caterers for tyranny's breed.

While with hughty, imperious tone, The mandate, 'Be silent,' was threat'ningly laid, Like a seal, on the lips of thy generous and just; By the scorner who tramples God's image in dust; While they called thee to yield, for the 'good' of their trade!

The loftiest right from the Pilgrims conveyed, Didst thou dream that one son had so recreant grown To thy cause, as to echo that insolent tone?

No! It cast a dark shade o'er thy brow, And deep indignation rended silent, but strong, When Everett, Fletcher and Otis stood forth, Gag-champions to muzzle the mouth of the north. 'Twas the stab of a Brutus,—in grief o'er the wrong Thou didst brood, while it still rankled fiercely, full long; But before the reluke that has broke from the now, They have quailed, and the Dagon they worship doth bow.

The tongue of the mighty is free! Thanks to God that his poor yet fit them this guard To protect, like a swift-winged arrow of light, From the trampers on justice, and robbers of right. Thanks to God, while the gripe of the tyrant is hard, That thy lips, so'reign State, for the slave are unbared: 'Tis God's work;—as to Moses, so, now to thee, It speaks.—Go, demand that my people go free.'

Thrones totter when freemen speak out: And hoary Oppression grows pale, if the sound (It may be low,) of 'free speech' meets his ear. Then echo it louder, in tones full and clear! Lay thy hand on thy chisel, start firm to thy ground; True to Liberty's trust, still never to be found Let thy fire burn free, though all others go out; Give each wail of the bondman thy answer shout, • MASSACHUSETTS FOR LIBERTY! —Wield thou the truth, Till earth springs unshackled to freshens and youth.

(From the Massachusetts Spy.)

LIENSLATION.

No. 1.

'It was not all a dream.'

I sat within the halls of Freedom, where; Emboldened high her sacred embarks were, Not in those realms where Despotism's sway, Bids serve subjects dread each coming day, But where the people are declared to be Nature equal, and by Nature free.

Though midnight drew the curtain of repose, Day's busy scenes before my sight arose. A legislative body met before me, view, Of hearts unwavering, patriotic, true, True to themselves, their country, and their God, Which secured to by beneath oppression's rod, Hearts knit together by the holiest ties— Mutual dependence, kindly sympathies— Or such they seemed to my imprudent eye, Unshaken the soul's deep workings to deserv; A novice, all unfeared in the art.

To thread the labyrinth of the human heart. Imposing scene! where minds like these unite To legislate for Freedom and for Right!

A change came o'er the spirit of my dream! Heard ye that shriek, that agonizing scream? Marked ye that tortured mother's anguish wild, As thus they tore her from her only child? In yon vale slave-mart as I trembling stood, 'Mid chains and manacles, and tears and blood, My sight grew dim, and dizzy was my brain, My sickness the view could not sustain.

Another change came o'er my spirit's dream— Congenital spirits now no more they seem, Whom late I saw in legislative hall, Firm, patriotic, joining heart and hand.

For 'soe' Contention, thirsting as for blood, Leaving her eyes and her bleeding broid, And, pouncing like the eagle on her prey, Who faint would kill and bear her spoils away, Has entered here—and Southern men demand That Quincey's hoary Sage should censure stand.

Threats of expulsion, borne on many a breath, Tainting the moral atmosphere with death, Come from those Christians, whose eternal 'wrath' Has sworn that Freedom should not cross their path! Because her veteran broid dries

To plead her cause, unawed by selfish fears. Will Northern legislators now succumb?

Pass their own gag-laws, and henceforth be dumb? Their right most sacred, and their holiest trust Trampled to earth, must they, too, lick the dust? Oh! not in Gath let such even be told, Nor yet in Ascalon the tale unfold.

Blot out, expunge, erase, do what you please, But let not Truth transmogrify such facts as these.

But no! our rights as dear as sacred are, Forbearance ceases to be virtue there.

And there she sat in ripened loveliness, An English mother, laying in her bosom, Whose life was bright before her, and whose lips Were breaking into language with the sweet And loving sentences they learn so soon.

Her face was very beautiful, and mirth Was native on her lip; but ever now, As a sweet tone delighted her, the smile Went melting into sadness, and the lash Dropped gently to her eye, as if it knew Affection was too chaste a thing for mirth.

It was the time for harvest, and she sat Waiting alone. A breath of scented hay Was in the air, and from the distance came The noise of sickles, and the voices sent Out on the stillness of the quiet moon,

And the low waters, coming like the strain Of a periling melody, stole in And made all music. 'Twas a holiness Of nature's making, and I lifted up My heart to heaven, and in my gladness prayed

That if a heart were sad, or if a tear Were living upon earth, it might be theirs To go abroad in nature, and to see A mother and her gentle babe like these.

ADA.

WAITING FOR THE HARVESTERS.

By N. P. WILLIS.

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MICHAEL ANGELO'S SONNET TO THE DEITY.

The prayers I make will then be sweet indeed, If thou the spirit give by which I pray; My unassisted heart is barren clay, That of its native cause can nothing feel: Of good and pious works thou art the seed, That quickens only where thou say'it may; Unless thou show to us thine own true way, No man can find it; Father! thou must lead, Do then, then, breathe those thoughts into my mind By which such victory may in me be had,

That in thy holy footsteps I may tread;

The fetters of my tongue do thou unbind,

That I may have the power to sing of thee, And sound thy praises everlasting.

MISCELLANEOUS.

LEGISLATURE OF NEW YORK.

IN SENATE, Friday, March 24.
United States Deposits.

The same committee of the whole proceeded in the discussion of the bill to appropriate the income arising from the investment of certain monies belonging to the United States, deposited with this state for safe keeping.

Mr. L. Beardley said before the amendment last evening was taken up, he desired to make a motion, and briefly state his reasons for it. He moved to reconsider the vote on the section appropriating sums to colleges, for the purpose of placing it in the power of the committee to strike out the appropriation to Hamilton College. He had voted for that appropriation, as well as those to the other colleges; but an abolition memorial had been presented in the other house, yesterday, purporting to come from 65 students of Hamilton College. He desired now to bring the question on the appropriation to that institution back within the power of the committee; and unless those having charge of the institution, who will undoubtedly have notice of our proceedings, can give satisfactory explanations relative to that memorial, and exonerate themselves from any share in its origin, or from giving any countenance to it, he would withhold the appropriation. He had no idea of pampering institutions which were the hot-beds of such fanaticism; and he did not believe that young men sent to a college to receive an education, would originate an abolition society, or abolition movement, without at least a tacit approval or an implied assent on the part of their principals. This institution, so well remembered, had been once broken up, and its students scattered to the four winds, by sectarian strife. The rail road and the rail road cars were objects of intense interest, although it is calculated by their simple engineer, to create feelings of romance or even answer the purposes of usefulness. Never mind. No one was inclined as they rode on the rail, who would gladly initiate if they dared; and bigots condemn, because their giddy and illiberal tenets of the dark ages, are despised by the intellects of 1837. Louisiana laughs at them! Her citizens presume to judge for themselves, nor will they point to the fact that Parisians hold their regular races on Sundays, in their *Champ de Mars*, do they deem it necessary to cite the example of any nation, for either their acts or opinions.

Going to the Race!

Sunday was indeed a sun-day—it rose bright and shining, and every object around spoke of happiness and joy. All the world (of New Orleans) was a stir for sport—merry faces and cheerful voices saluted the ear on every side, and the course, of course, seemed the object of every one's desire. Even the air was a smooth, balmy, and *rac'y* temperature. The rail road and the rail road cars were objects of intense interest, although it is calculated by their simple engineer, to create feelings of romance or even answer the purposes of usefulness. Never mind. No one was inclined as they rode on the rail, who would gladly initiate if they dared; and bigots condemn, because their giddy and illiberal tenets of the dark ages, are despised by the intellects of 1837. Louisiana laughs at them! Her citizens presume to judge for themselves, nor will they point to the fact that Parisians hold their regular races on Sundays, in their *Champ de Mars*, do they deem it necessary to cite the example of any nation, for either their acts or opinions.

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Mr. Young seconded the motion to reconsider the vote on the subject; and it is to be hoped that the students of the college will be permitted to form themselves into political and abolition societies, calculated to create heartburnings and jealousies between different sections of the country, and tending to the dissolution of this Union, (for that was the effect of them) he would not appropriate a dollar of the public funds to be applied there.

Mr. Mason remarked, that a vote of the public money to this institution, after a public manifestation of the sentiments indicated there, might be construed as a legislative sanction of those sentiments. He was therefore divided in favor of reconsidering the vote.

Mr. Dickinson said he was glad of an opportunity to express his opinion in reference to this appropriation, without reference to the abolition memorial. Had he been in his seat when the question was pending, he should have opposed putting this college on the same footing with those which had received nothing from the state. It had not only been liberally endowed by the state, but contributions had been levied in its behalf from individuals in all parts of the state. He had himself given sufficient evidence that he was not unfriendly to the institution; but in discharging his duty as a senator, he could not place it on equal ground with Geneva college, or other institutions which had received nothing from the public treasury.

Mr. Talmadge suggested that the motion be postponed, until the return of the senator who resides in that vicinity (Mr. Wager). Moreover, the mention of the obnoxious memorial may have produced some temporary excitement, and we shall be better prepared to act, after a little reflection. He doubted whether it was suitable or dignified to be arrayed in our legislation by the act of some wayward boys. We all knew what boys in college were—how they would sometimes rebel against their superiors, get up riots, and commit many misdeeds for which their preceptors ought not to be held accountable. He saw not the slightest evidence that the trustees or faculty sanctioned this memorial.

Mr. Young said there might be some reason for delay, if this was the final action on the subject. But it was proposed to leave the matter open for explanation. He apprehended this would turn out to be a case of rebellion on the part of students against the authority of their teachers. The fact of the presentation of the petition was prima facie evidence that it was sanctioned by their preceptors.

Mr. L. Beardley said he had stated, or intended to state, that his object was to afford opportunity for explanation. Mr. B. also alluded to the subscriptions of individuals to this college. His own village, small as it was, and scanty as was its wealth, had contributed about \$1000 to it. And knowing from experience how gratifying it was to find that one's money had been bestowed on institutions which misappropriated it, he should endeavor to save himself the reflection that he had voted away the public money with the same results.

The motion to reconsider prevailed.

IN SENATE—April 3.

Mr. L. Beardley moved to reconsider the vote taken a few days since, in relation to the appropriation to be made to Hamilton College. Mr. B. stated that he had assumed from undoubted authority, that the slavery memorial, from the students of that institution presented in the Assembly, was got up without the knowledge of the Faculty, and at the instigation of a member of the other House, (C. O. Shepard.)

After some remarks by Messrs. Young, Wager, and Paige, reprobating in strong terms, the conduct of the leaders of abolitionism, the motion was referred to the committee of the whole, and was appropriated to that College.

(From the Middlebury Free Press.)

INAUGURAL ADDRESS.

(From the Montreal Herald.)

TEXAS.

The Inaugural Address of President Van Buren will be found in another part of our paper of to-day. It is written in a style of great beauty and felicity of expression, and abounds in just sentiments, and those appropriate for the occasion. To all of its sentiments, however, we do not subscribe. That part of the address relating to slavery we have read with equal pain and astonishment. We object most expressly and decidedly to Mr. Van Buren's avowal, that he will veto any bill abolishing slavery in the District of Columbia, unless it is with the consent of the slave States. Our objection is not, that Mr. Van Buren holds different sentiments on the subject from those which we entertain—it lies deeper.

It is that he declares, in advance of legislation that will affect the slaves, that he will veto any bill which may be passed upon a given subject, notwithstanding he admits that the legislation on that subject would be constitutional.

This it seems to us, is a species of dictation to Congress and the people, altogether unwaranted.

What should we think of a judge who should declare that if a certain case came before him for adjudication, he would decide it *against* a particular party? And is not this case similar? A President may righteously and with proper decision, on his induction into office, that he will veto a law on one subject, he may do another, until he exhausts all the subjects of legislation, and leaves

nothing to do but to legislate according to his expressed will, and upon certain specified subjects.

The principle, if good in relation to slavery in the District of Columbia, is good in relation to the tariff, distribution of the surplus revenue, the public lands, the currency, and every other important measure which has been or may come before Congress.

We think the principle embraced in this declaration of Mr. Van Buren, wrong and incompatible with the independence of the legislative power.

It is virtually saying to the people, you *need not petition*, and to Congress, you *need not legislate upon that subject*, for whatever may be the wishes of the people or the opinion of Congress, I will listen to neither, but will overrule both, if against the sentiments I entertain.

We express these opinions in the exercise of that independence and candor, which we have promised our readers to maintain. If our views are not just, we ask none to adopt them; if they are, it is due to the people and the principles of true democracy that they should be promulgated.

[The Middlebury Free Press has been a decided supporter of Mr. Van Buren.]

Mr. Van Buren and the slave question.—According to Mr. Van Buren's determination in relation to slavery, the Fallstown Gazette says—Here he has promised to us will play the King. Whatever the views or sentiments of the people may be, no shall meet his approbation that shall wash out that foul, dark stain, from our national character slavery in the District of Columbia. In reference to this, as far as his power extends, he will write upon the slave mart, and in that way their dock is enlarged sufficiently to receive the ship.

MORALITY IN NEW-ORLEANS!!

FRUITS OF SLAVERY.

The RACISTS.—Our fanatical brethren in the North and East will doubtless raise a hue and cry against those whom they will term the immoral citizens of Louisiana, when they learn that in defiance of their prejudices and sectional views, we have dared to follow the dictates of common sense, and hold our public pastimes on a public holiday; though they will deem their consciences blanch—may even fancy they have achieved the height of virtue, in practising treason against their countrymen of the South, by holding their cursed abolition meetings on the Sunday, and preaching its treasonous doctrines form their very pulpits. France—enlightened and Catholic France, has always held her festival on that day set apart by human and divine laws for recreation and amusement. It was left for Louisiana to break through the trammels of prejudice and superstition on this side of the water, and she has nobly dared to do it. Let hypocrites rail, who would gladly initiate if they dared; and bigots condemn, because their giddy and illiberal tenets of the dark ages, are despised by the intellects of 1837. Louisiana laughs at them! Her citizens presume to judge for themselves, nor will they point to the fact that Parisians hold their regular races on Sundays, in their *Champ de Mars*, do they deem it necessary to cite the example of any nation, for either their acts or opinions.

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